THE TRVMPET OF THE SOULE Sounding to Judgement.

By HENRY SMITH.

Whereunto
Is annexed a devout Prayer.

Eccles. 12. 1.
Remember thy Maker in the dayes of thy youth.

LONDON.
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THE TRIUMPH OF THE SOULE

Soaring to Judgement.

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Wherevnto is annexed a deuout Prayer

Eccles. 12. 1.

Remember thy Creator in the dayes of thy youth.

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THE TRVMPET of the Soule.

Eccles. Chap. 11. Vers. 9.

Rejoyce, O Young-man, in thy youth: & let thy heart be merie in thy young daies: follow the waies of thine owne heart, and the lusts of thine eies, but remember for all these things thou must come to judgement.

When I should have preached under the Crosse, I musd what text to take in hand to please all, and to keepe my selfe out of dan-

ger: and musing, I could not find any Text in the Scripture that did not expresse the truth, unlesse it were in the Apocrypha: which is not the Scripture: this text bids them that be voluptuous, be voluptuous still: let them that bee vain-glorious, be vain glorious still: let them that be covetous, be covetous still: let them that bee drunkards, bee drunkards still: let them that bee swearers, be swearers still: let them that bee wantons, be wantons still: let them that be careless Prelates, be careless still: let them that be Usurers, be Usurers still: but saith Salomon, Remember thy end, that thou shalt be called to judgement at the last, for all together.

This is the Counsell of Salomon, the best all then living: what a counsell is this for a wise man, such almost as was Salomon?

In the beginning of his Booke he saith, All is vanity, and in the end he saith, Feare God and keep his Commandements. In the

twelfth

twelfth Chapter he saith, Remember thy Maker in the dayes of thy youth: but here he saith, Rejoyce O Youngman in thy youth: here hee speaketh like an Epicure, which saith, Eat, drink, and be merry: here he counsels, and here he invites, yet not after the manner of teachers; although they deserve it in shewing their foolishnesse, as it is in the first of the Proverbs, Hee laughed at the wicked in derision.

As in the second Psalme, God letting us follow our own wayes: For when he bids us play, we play: and when he bids us run, we run still: and when he bids us fast, we fast, and send for banities to make us sport: then he laughes at our destruction. Likewise when Salomon giveth a simple reproofe and maketh you ashamed in one word: he seeking by bids us not imagine like a foolish maide which heateth his brother for playing too want. he

under thy own play the Traitour against God? O this is the bitterest reproofe of all.

But lest any Libertine should misconster Salomon, and say that he bids us be merry, and make much of our selves: therefore he foretells it by [illegible] with a watchword, & setteth a Bridle before his lips, and reprooveth it (as he speaketh it) before he goeth any further, and saith: But remember that for all these things, thou must come to judgement? But if wee will understand his meaning, he meaneth, when he saith, Rejoyce O Young man, Repent, O young man, in thy youth: and when he saith, Let thy heart cheere thee, & thy sinnes grieve thee: For he meaneth otherwise then he speaketh: he speaketh like Michaiah in the Booke of Kings, the second Chapter, Goe up and prosper: Goe like an Exorcist, Goe up and serve other Gods: Or as S. Iohn speaketh in the Revelation, I am then that he wicked, but

wicked still: but if there were no
iudgement day, that were a mer-
ry World, therefore saith Sa-
lomon, When thou art in thy plea-
sure, skipping in the fields, and in
the heate of thine, and amongst
thy lovers with thy smiling
lookes, thy wanton talke merry
tales, with thy pleasant games,
and lofty lookes, Remember for
all these things thou shalt come to
iudgement.

Whilst the theefe stealeth, the
beame groweth, and the house is
covered with tiles, the harlot is
doing to eate, and rise vpto play,
and from play to sleepe: and an
hundred yeares is counted little
enough to them in: But how
many sinnes shall set on the
score, so many kindes of punish-
ments are prepared for them: how
many yeares of pleasure they
shall taken, so many yeares of
paine: how many houres of
delight, so many pounds of do-
lour: when Iniquity hath played
her part, Vengeance leapeth vpon

the

the Stage: The Comedie is short, but the Tragedie is longer? the Blacke guard shall attend upon you, you shall eat at the Table of Sorrow, and the Crowne of Death shall be upon your heads, many glittering eyes looking on you, and this is the state of sinners, when the Devill hath intired them to sinne, he perswadeth like the old Prophet in the Book of Kings, who when hee had inticed the young Prophet (contrary to the Commandement of God) to eate bread with him, and to eat and drinke, he called him for his sinne, because he disobeyed the Commandement of the Lord, and so a Lion devoured him by the way.

The foolish Virgins think that they have oyle enough never to be spent, so these wretches thinke they have time enough, while they have time to spare: what a thing is this to say, Perhaps, and then, Peradventure, what is it to say, Take thy pleasure, and then, Thou shalt

shalt come to judgement? It is as hee should say, Steale, and bee hanged: Steale and thou dareſt, strangle Sin in the Cradle, for all the welcome to the world will not helpe thee else but thou shalt be in admiration like Dreamers which dreame strange things, & know not how they come. Bye faith, Remember judgement: If thou Remember alwayes, then thou shalt have little ill to thine. If thou remember this, then thou shalt have little ill to fall downe to the Devill, though he would give thee all the world and the glory thereof.

Salomon saith, the weed groweth from a weed to a nettle, from a nettle to a bramble, from a bramble to a briar, from a briar to a thorne. Lying breeds periury, periury breeds haughtinesse of heart: haughtinesse of heart breeds contempt: contempt breeds obstinacy, and obstinacy brings forth much evill.

And this is the whole progresse

of

of sinne: he groweth from a Lyar to a Theefe, from a Theefe to a Murtherer, and neuer leaueth, vntill he hath searched all the roomes in Hell, and yet hee is neuer satisfied: the more he sinneth, the more hee searcheth to sinne: when he hath deceiued, nay, he hath not deceiued thee: as soone as hee hath that he desireth, he hath not that he desireth; when he hath left fighting, he goeth to fighting againe: get a little, and a little more, and so lose all from one sinne to another.

Whilst I preach to you here, iniquity ingenders within you, and will breake forth as soone as you are gone. So Christ wept, Ierusalem laughed: Adam breake one, and wee breake Ten: like children, which laugh and cry; so as it were kept a shop of vices: make this sin, and then that, from one sin to another.

O remember thy end, saith S. I. O. M. O. N, and that thou must

must come unto judgement.

What shall become of them that have tried them most? but condemned most. Rejoyce, O Young-man, in thy Youth.

But if thou marke Salomon, he harpes upon one string, hee doubles it againe, and againe, to shew us things of his own experience, because we are so forgetfull thereof in our selves, like the Dreamer that forgetteth his Dreame, and the Swearer his Swearing.

So we beg of every ambient spirit, untill we have bumbasted our selves up to the throat, filling every corner of our hearts with uncleanesse, and then we are like the Dog that commeth out of the sink, and maketh every one as foule as himselfe: therefore saith Salomon, if any one will learne the way to Hell, let him take his pleasure.

We thinke I see the Dialogue betweene the Flesh and the Spirit: the most speaketh first, and

the

the Flesh saith; Soule take thine ease, eat, drink, and goe braue, lye soft: what else should you do but take your pleasure? Thou knowest what a pleasant fellow I haue been vnto thee: thou knowest what delight thou hast had by my meanes: but the Soule commeth in, sadned with that which had beene spoken before, and saith, I pray thee remember iudgement, thou must giue account for all these things, for vnlesse you Repent, you shall surely perish.

Nay saith the Flesh, talke not of such grauе matters, but tell me of fine matters, of soft beds, and pleasant things, and talkers and of braue pastimes: Apes, Beares, and Poppets for I tell thee, the forbidden fruit is sweetest of all fruits: for I cannot like of your telling me of iudgement: but take thou thy Instruments, and all the strings of vanity will sound at once: for the flesh loues to be braue, and treade

upon

upon Earth, it cannot tell of what fashion to be of, and yet to be of the new fashion.

Rejoyce O Young-man in thy youth.

O this goes by the for while wretchednesse hath cast his ruine, and vengeance cast his Spurs, and his foot, and thus she reeles, and now she tumbles, and then she fals, therefore this prognostic is ended.

Pleasure is but a Span, Riches but a Thorne, Glory but a Blast, Beauty but a Flower, Sinne but an Hypocrite. Honey in thy mouth, and poyson in thy stomack: Therefore let us come againe and ask Salomon in good earnest, when he spake these words: O (saith Salomon) is the best life in the world, to go brave, lye soft, and live merrily, if there were no judgement.

But this judgement marres all, it is like a dampe that puts out all the light; and like a Worm that marreth all the Ornament:

ment: for if this be true, we have
gaine a faire thred, that we must
answer for all, that are not able
to answer for one; why Solomon
maketh us fooles, and giveth us
gawdes to play withall: what
then, shall not we rejoyce at all?
Yes, there is a godly mirth, and
if we could hit with it, which is cal-
led, Be merry and wise, Sara
laughed, and was reproved: A-
braham laughed, and was not re-
proved.

And thus much for the first part.

But remember that for all these
things thou must come to judge-
ment.

This verse is, as it were, a
Dialogue betweene the Flesh
and the Spirit, as two Counsel-
lours: the world is first, and the
Flesh speaketh proudly, but the
Spirit comes in but hindered with
that which hath beene spoken:
The flesh goeth laughing and
singing to Hell, but the Spirit
casteth

calleth rubs in the way, and puts him in minde of judgement, that for all these things now ends Rejoyce, and here comes But: if this But were not, we might Rejoyce still: If young men must for all the sports of Youth, what then shall Old-men do being as they are now? Surely, if Salomon lived to see our old men live now: as here he saith of young men, so high as sinne rageth, yet vengeance sits above it, as high as high Babel.

We thinke I see a Lawyer hang at the Aire by a cunne thread, & all the sons of men labour to burn it in vaine.

There is a place in Hell where the covetous Judge sitteth, the greedy Lawyer, the griping Landlord, the carelesse Bishop, the lusty Youth, the wanton Dames, the Theefe, the Robbers of the Common-wealth: they are punished in this life, because they ever sinned as long as they could, while mercy was

offered unto them: therefore because they would not be washed, they shall be drowned.

Now put together, Rejoyce, and Remember: Thou hast learned to be merry, now learne to be wise: now therefore turne over a new leafe, and take a new lesson: For now Salomon mocketh not as he did before: therefore a check to thy Ruffes, a check to thy Cuffes, a check to thy Robes, a check to your Gold, a check to your Riches, a check to your Beauty, a check to your Pride, a check to your Graves. Woe from above, woe from beneath, woe unto all the things of Vanity: Doest thou not now smell hell, that thou hast not a feeling of it: For now thou seest Salomon say true, thine owne heart can tell that it is wicked, but it cannot amend, therefore it is high time to amend: As Nathan came to David after that Satan had tempted him to unlawfull lust, so commeth a cur-

sing

sing conscience after sinne.

Wee thinke that every one should have a feeling of sinne; though this day bee like yesterday, and to morrow like to day, yet one day will come for all: and then woe, woe, woe, and nothing but darknesse. And though God came not to Adam till the evening, yet hee came: Although the fire came not upon Sodome untill the evening, yet it came: so comes the Judge, although hee bee not yet come; though hee have Leaden feet, hee hath Iron hands; the Arrow flieth, and is not yet fallen, so is his wrath: the Pit is digged, the fire kindled, and all things are made ready and prepared against that day; onely the finall sentence is to come, which will not long tarry.

You may not think to be like the Theefe that stealeth and is not seene: nothing can bee hid from him, and the Judge followeth thee at the heeles: and

therefore whatsoever thou art, take about thee, and do nothing but what thou wouldest do openly, for all things are opened unto him: Sara may not laugh and not be seene: Gehezi may not think to lye and not bee knowne: they that will not come to the Banquet, must stand at the doore.

What, do ye think that God doth not remember our sinnes which we dos not regard? for while we sinne, the score runnes on, and the Judge setteth downe all in the table of remembrance, and his Scrole reacheth up to Heaven.

Item, for lending to Usury: Item, for racking of Rents: Item, for deceiving of thy Brethren: Item, for falsehood in wares: Item, for thy yellow starcht Ruffe: Item, for curling thy Haire: Item, for painting thy face: Item, for selling of Benefices: Item, for starving of Soules: Item, for spending thy time

time and eſtate, in exceſſive playing at Cards, Dice, & other unlawfull games: Item, for ſleeping in the Church: Item, for prophaning the Sabbath day: with a number more hath God to call to account: for every one muſt anſwer for himſelfe: the Fornicator for taking of filthy pleaſure; O Sonne, remember thou haſt taken thy pleaſure, take thy puniſhment.

The careleſſe Prelate, for murthering of many thouſand ſoules.

The Land-lord for getting money from his poore Tenants, by racking of his Rents: ſée the reſt: all they ſhall come like Sheep to the ſlaughter, when the Trumpet ſhall ſound, and the Heaven and Earth ſhall come to iudgement againſt them: when the Heavens ſhall vaniſh like a Scrowle, and the Earth ſhall conſume likeſire, and all the Creatures ſtanding againſt them: The Rockes ſhall cleave

in sunder, and the Mountaines shake, and the foundation of the earth shall tremble, and they shall say to the Mountaines, cover us, fall upon us, and hide us from the presence of his anger and wrath, whom we have not cared for to offend: but they shall not be covered and hid, but then they shall goe the blacke way, to the Snakes and Serpents, to be tormented of Devils for ever. O paine unspeakable! and yet the more I expresse it, the more horrible it is: When you thinke of a torment passing all torments, and yet a torment passing all that: yet this torment is greater than they, and passing them all.

Imagine you see a sinner going to Hell, and his Sommer gape at him; his acquaintance looke at him, the Angels shout at him, and the Saints laugh at him, and the Devils raile at him, and many look him in the face, and they that said they

would liue e dye with him, forsake him and leaue him to pay all the score; Then Iudas would restore his bribes, Esau would cast up his Pottage, Achan would cast downe his Gold, and Gehezi would refuse his Gifts: Nebuchadnezar would bee humbler: Balaam would be faithfull; and the Prodigall Sonne would bee tame.

Mee thinkes I see Achan running about, Where shall I hide my Gold that I have stolne, that it might not be seene, nor stand to appeare for a witnesse against me?

And Iudas running to the high Priests saying, Hold take againe your money, I will none of it, I have betrayed the innocent blood.

And Esau crying for the Blessing when it is too late, having sold his Birth right for a messe of Pottage.

Woe, woe, woe, that ever we were borne: or where is that

Dives, that would beleeve this, before hee felt the fire of Hell, or that would beleeve the poorest Lazarus in the world to bee better then himselfe, before that dreadfull Day come, when they cannot helpe it, if they would never so faine, when repentance is too late? Herod shall then wish that hee were Iohn Baptist, Pharaoh would wish that he were Moses: and Saul would wish that hee had beene David, Nebuchadnezzar, that he have been Daniel; Haman, to had bee ne Mardocheus: Esau would wish to be Iacob: and Balaam would wish hee might dye the death of the righteous: Then he will say, I would give more thē Ezechias; Cry more then Esau: fast more than Moses: Pray more than Daniel: Weepe more than Mary Magdalen; Suffer more stripes than Paul: abide more imprisonment than Michai: abide more cruelty then any mortall would doe, on condition that,

Ite,

Ie, go ye curſed, might be, Come ye bleſſed.

Yea, I would give all the goods in the world that I might eſcape this dreadfull Day of wrath and iudgement, and that I might not ſtand amongſt the Goats: O that I might live a begger all my life, and a Leper: O that I might endure all Plagues and ſores from the top of the head, to the ſole of my foot, ſuſtaine all ſickneſſe and griefes, that I might eſcape this iudgement!

The guilty conſcience cannot abide to heare of this day: the ſilly Sheepe when ſhe is taken, will not bleat, but you may carry her, and ſhe will be ſubiect: but the Swine if thee bee once taken, ſhe will roare and cry, and thinke ſhee is never taken but to be ſlaine. So of all things, the guilty conſcience cannot abide to heare of this day; for they know, that when they heare of it, they heare of their owne condemnation.

I thinke if there were a generall collection made throughout the whole world, that there might be no iudgement day, then GOD would bee so rich, that all the world would go a begging, and be as a waste wildernesse.

Then the covetous Iudge would bring forth his bribes; the crafty Lawyer would fetch out his bagges: the Usurer would give his gaine, and the idle servant would digge up his Talent againe, and make a double thereof. But all the money of the World will not serve for our sinnes: but the Iudge must answer for his Bribes: hee that hath money must answer how he came by it, and iust condemnation must come upon every soule of them; then shall the sinner be ever dying, and never dead, like the Salamander, that is ever in the fire, and never consumed.

But if you come there, you may say as the Queene of Saba said

ſaid to Salomon, I beleeve the report that I heard of thee in mine owne Countrey, but the one halfe of thy wiſdome was not told me: If you come there to ſee what is done, you may ſay, Now I beleeve the report that was told mee in mine owne Countrey concerning this place, but the one halfe as now I feele, I have not heard of: now chooſe you whether you will Rejoyce or Remember: whether you will ſtand amongſt you Bleſſed, or amongſt you Curſed: whether you will enter while the Gate is open, or knocke in vaine when the Gate is ſhut: whether you will ſeeke the Lord whil'ſt hee may bee found, or bee found of him, when you would not bee ſought, being runne into the bushes with Adam, to hide your ſelves; whether you will take your Heaven now here, or your Hell then there: or through tribulation to enter into the Kingdome of GOD; and thus to take

take your Hell now here, or your Heaven then there in the life to come, with the blessed Saints and Angels, so that hereafter you may leade a new life, putting on Iesus Christ and his righteousnesse.

A DEVOUT PRAYER FOR a Christian Family.

O Lord prepare our hearts to pray.

ETernall God, giver to the which want, comforter of them which suffer, and forgiver of them that repent: We have nothing to tender thee but thine owne: If we will give thee our bodies and soules, as is our duty, they should be saved by thee, and none of us can performe it: Therefore thy Son dyed, & thy Spirit descended, and thy Angels guide,

guide, and thy Miniſters teach to helpe the weakneſſe of men.

All things call upon us to call upon thee; and wee are proſtrate before thee, before we know how to worſhip thee: Even ſince wee aroſe, wee have taſted many of thy bleſſings, and we have begun to ſerve our ſelves, before wee begin to ſerve thee: why ſhouldeſt thou beſtow thy health, thy wealth, and reſt, and liberty upon us more than upon others? Wee can give no reaſon for it, but that thou art mercifull: And if thou ſhouldeſt draw all back again, we have nothing to ſay, but that thou art juſt.

Our ſinnes are ſo grievous and infinite, that wee are faine to ſay with *Iudas*, I have ſinned, and here ſtop, becauſe wee cannot reckon them.

All things ſerve thee as they did at the firſt; only men are ſinners in the world.

Our heart is a root of corruption, our eyes are the eyes of vanitie,

tie, our eares are the eares of folly, our mouths are the mouths of deceit, our hands are the hands of iniquitie, and every part dishonours thee, which would be glorified of thee.

The understanding, which was given us to learne vertue, is apt now to apprehend nothing but sinne; The will which was given us to affect righteousnesse, is apt now to learne nothing but wickednesse. The memory which was given us to remember good things is apt now to keepe nothing but evill things. There is no difference betweene us and the wicked; we have done more against thee this Weeke, then wee have done for thee since we were borne, and yet we have not resolved to amend: but this is the course of our whole life; first, wee sinne, and then we pray thee to forgive it, and then to our sinnes againe, as though wee came to thee to aske leave to offend thee. And that which should get pardon at

thy

thy hands for all the reſt, (that is, our prayer) is full of toyes and fancies, for want of faith and reverence, that when wee have prayed, wee had need to pray againe that thou ſhouldeſt forgive our prayers, becauſe wee thinke leaſt of thee when we pray unto thee.

What Father but thou, could ſuffer this contempt, and hee bee contemned ſtill? Yet when wee think upon thy Sonne, all our feare is turned into joy, becauſe his righteouſneſſe for us is more than our wickednesſe againſt our ſelves. Settle our faith in thy beloved Sonne, and it ſufficeth for all our iniquities, neceſſities, and infirmities. Now Lord, we goe forth to fight againſt the World, the Fleſh, and the Devill: and the weakeſt of our enemies is ſtronger then we; therefore we come unto thee, for thy holy Spirit to take our part, that is, to change our mindes, and wils, and affections, which we have corrupted: to remove

move all the hinderances which let us to serve thee: & to direct all our thoughts, speeches & actions to thy glory, as thou hast directed thy glory to our Salvation.

Although wee bee sinners (O Lord) yet we are thine, & therefore we beseech thee to separate our sins from us, which would separate us from thee, that we may be ready to every good as we are to evill.

Teach us to remember our sins, that thou maist forget them, and let our sorrow here prevent the sorrow to come.

We are made like thee, let not flesh and blood turne the Image of God, to the image of Satan. Our foes are thy foes, let not thine enemies prevaile against thee, take us from thee, but make thy Word unto us like the Star which led unto Christ: make thy benefits like the Pillar which brought to the land of Promise: make thy Crosse like the Messenger which compelled Gnests unto the Banquet, that we

may walke before men like examples, and alwayes look upon thy Sonne, how he would speak and doe, before we speak or doe any thing.

Keep us in the feare of thy Majestie, that we may make conscience of all that we do, and that we may count no sin small: but leave our lying, and swearing, and surfetting, and coveting, and boasting, and flaunting, and inordinate gaming, and wanton sporting, because they draw us to other sins, and are forbidden as straightly as others.

Let not our hearts at any time be so dazeled, but that in al temptations, we may discerne between good & evill, betweene right and wrong, betweene truth and error: And that wee may judge of all things as they are, and not as they seeme to be. Let our minds be alwayes so occupied, that we may learne something, out of every thing, and the all thole creatures as meanes and helpes prepared for

us to serve thee. Let our affections grow so, toward one another, that we may love thee as much for the prosperitie of others, is if it were our own.

Let our Faith and Love, and Prayer, be alwayes so ready to go unto thee, for our helpe, that in sickneſſe we may find Patience, in prison we may finde joy, in poverty we may finde contentment, and in all troubles we may finde hope. Turne all our joyes to the joy of the Holy Ghost, and all our peace to the peace of conscience, and all our feares to the feare of sin: that we may love righteousneſſe with as great good will, as ever we loved wickednesse, and go before others, in thankfulneſſe towards thee, as far as thou greſt in mercy towards us before them, taking all that thou sendeſt, as a gift, and leaving our pleasures before they leave us, that our time to come, may be a repentance of the time past, thinking alwayes of the joies of Heaven, the paines of Hell, our

own death, and the death of thy Sonne for us.

Lord, we are unworthy to ask any thing for our selves, yet thy favour hath preferred us to be petitioners for others; Therefore wee beseech thee to heare us for them, and them for us, and thy Son for all.

Blesse thy universall Church with truth, and peace, and thy holy discipline; Strengthen all them which suffer for thy cause, & let them see the Spirit of comfort comming towards them, as thy Angels came to thy Sonne when he was hungry.

Bee mercifull unto all those which lie in anguish of conscience for remorse of their sins; as thou hast made them examples, to teach us to take example by them, that we may look upon thy Gospell, to keepe us from despaire, and upon thy Law, to keepe us from presumption.

Have mercy upon this sinfull Land, which is sick of long pro-

sperity:

ſperity: let not thy bleſſings riſe up againſt us: but endue us with grace as thou haſt with riches, that we may go before other Nations in Religion, as we go before them in plenty.

Give us ſuch hearts as thy ſervants ſhould have, that thy will may bee our will, that thy Law may be our Law, and that wee may ſeek thy Kingdome in thy Kingdome.

Give unto our King an underſtanding heart; unto his Counſellers the Spirit of counſell; unto all Judges the Spirit of judgement: unto thy Miniſters the Spirit of Doctrine, unto the People the ſpirit of obedience, that we may all retaine that communion here, that we may enjoy the communion of Saints hereafter.

FINIS.